

REINCARNATION

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THE POWERS AND TENDENCIES OF SOME GREAT NATIONS

Have you caught the significance of England's renewed and reaffirmed determination to hold the rulership of the seas? With Germany, her upstart opponent, overthrown and deprived of warships, with France or America or Italy remote from rivalry, England knows that only the most improbable of coalitions could dispossess her of her preponderance upon the seas. Fortunately a phase of England's national character, often though not always manifest, is her noble characteristic of fair play, and England knows that a coalition fatal to her navy cannot be formed if fair play characterizes the majority of her international actions.

That nation which, in our time at least, holds the primacy of the seas comes near to world dominion and certainly holds world leadership amid the friendly rivalry in the affairs of civilization. England is that nation to-day.

America is too self-centered in a commercial way, to enter this rivalry at present. America is hampered because she has not an overflowing population, because she is encumbered with a protective tariff that keeps her from freely importing and exporting and she still holds the childish notion that her boundaries are so far-flung that her life may be led almost exclusively within them. England has open doors for trade, a population familiar with the life of the sea, accustomed to contacts with the most remote and diverse lands.

But what will England do with this newly reconfirmed and admitted power? What of her mode and the spirit of her tenure of less strongly organized peoples? Does England govern remote lands like India and Egypt selfishly, unselfishly or selflessly? Certainly she does not govern selflessly. And we think she does not govern even quite unselfishly. An unselfish government of India, for example, would be directed from its inception to the enlightenment of the Indian peoples, to their unification and, in certain respects, to their assimilation to a national type, with the advantages that belong to community of official language and the maintenance of a common ideal. Such a land would soon be self-governing and the tutelary power would retire with the satisfaction of great deeds done to the truly imperial status and dignity that England maintains in

her relations to Canada and Australia. These her daughter states will not be domineered by England but will accept her extended guiding hand and, when peril threatens the mother-life, will fight for her with their might.

Will England administer the affairs of her new great land, Mesopotamia, in the way that the Philippines have been governed by the United States? In less than a generation of men's lives the Philippines have been policed out of fratricide, have been taught in numbers English, a world-language, have been given prosperity through the development of industry and commerce until—what are the Philippines doing at this moment? They are maintaining at Washington a newly arrived, motley delegation of much mixed intelligence and varieties of facial angle who are demanding independence! And what will Washington tell them? It will say, "You appear very decently clad and your faces are properly washed; we are delighted with you! Go home and tell your people that we think you are doing well, but the time of being set free is not quite ripe. You need a little more practice in national self-control. We will hasten with joy to loose you when you are ready."

And the karma of these courses of action? Repression and exploitation of subject peoples will bring decadence to the responsible government; unselfish aid for the minor nations entrusted by Providence to a great state sooner or later will bring world-leadership.

W. V-H.

ENDS

"There is a Divinity that shapes our ends, rough-hew them how we will."

Here and there from the ceaseless prattle of humanity stand out things of another order, such as the above, things that challenge our attention, things that stay with us, things that belong to the life of the soul, not to the frivolities of the ordinary life.

With what beauty of adjustment the explicit and the implicit are combined to put before us in a few simple words some of the deepest truths of the nature of God and man and their inter-relation! It is explicit in the declaration that a power of higher order exists, against which it is hopeless for man to contend, and yet does not hold him in an iron grip. Can pages written on free will and destiny be as helpful as meditation on these few words? There is a line for man to hew to, a line invisible to him, laid down by God, and because it is invisible he hews roughly, now on this side, now on the other, but ever with the divine pressure to carry him back to the line, manifesting, we would say, as the law of karma. Thus through God's law are shaped "our ends." No end is implied; rather, on the contrary, it is the endless made up of countless ends.

Along the line we are laboriously hewing there are certain definite points or ends, and sometimes we find them and can then see something of the line behind us and can better judge the trend of the line before us. We found such an end in certain forms of human slavery. The war of

the world has been fought but the end is not yet, and we do not know where, when or what it is, but we will pass a point directly that will be an end in a sense, only to realize that another unknown end is beckoning us on and we will continue our more or less rough and uncertain hewing.

On an occasion when the words of our subject were quoted the question of the course that should be followed by the American people was being considered. Where was the line they should hew to, that would lend itself best to the future development of the nation just being born, that it might best fill its place in God's great scheme? What was its "dharma," as they would say in the East?

What of "our" and "we"? They apply equally well to humanity, to the nation and to individuals. The whole is a statement of universal law and it lives because behind the words one feels that there is the conviction that God's boundless power and love guides all towards a goal inconceivably glorious.

Elliot Holbrook.



THE COMPROMISES OF PEACE-MAKING

The plan of God for the perfecting of His worlds shows through but dimly in this age. Illusion is everywhere potent and almost everywhere triumphant. And the problem of conduct for man, who is so harried by Nature above and below, is almost beyond solution.

"Between two evils choose the lesser." Yet to decide wisely would require infinite wisdom. According to our light we must view and must decide. No wonder we are ever yearning for more light!

We have seen with devout joy the change that has come over the world in the rejection of extremest selfishness in decision. The war struck a mighty blow at the false principle of directing conduct to the most grossly selfish purposes. The war decided reversely would have turned back the status of the world by thousands of years.

World peace decisions seem to-day to demand yielding, concession, compromise. We had hoped to see a league of nations founded on a firm and clean basis, able to stand in purity against selfish demand. But this was an idealists' dream; secret treaties have come to light. Fallen Germany must pay the price as far as she can pay. The basis of British wealth will be broadened so that England, admittedly supreme on the sea, will swiftly reassert her supremacy of wealth on land. Mesopotamia and new African possessions assure that. Her dominance of the markets for money through the world is to suffer but a momentary interruption. Free for intercourse through the

world her ships will gather in all fields and sow again where she never sowed before.

France, too, and Italy will find world powers to wield. Cynicism we must try to avoid when we consider the added power Japan has unjustly acquired over China, when we see that the principles of self-determination of peoples is not always applied.

Compromise, yielding to blatant demand we may, perhaps, endure; but The Law must be reckoned with. Karma will have to be paid for all that is done in selfishness. Yet the subsidiary law of dharma, that resolves the unyielding quality of reaction to action, relieves the asperities of human pain, as does the Grace of God.

But, withal, we must beware that the principles for which the blood of millions has been shed shall not fail to stand somewhere if not everywhere—that at least the germ of righteousness in international dealing shall not be pinched out.

W. V-H.



SINHALESE BUDDHIST THOUGHTS ON KARMA

[From an article by Peter de Abrew in *The Theosophist* are quoted the subjoined extracts. De Abrew tells us he had conversations with a Sinhalese Buddhist monk whose ideas he endeavored to present in English. *Ed.*]

This law of karma was enunciated by Eastern Sages in hoary antiquity, and it has since that time been regarded and accepted as a law by Hindus and Buddhists. Their faith in it, and in the Sages who proclaimed that law, has remained unshaken up to now. Besides, there are many other peoples, living in the West as well as in the East, who also believe in the working of this law.

It is interesting to note that this law of karma suggests in its working a continuity of life. It is the law of cause and effect, and it underlies all thoughts, words and deeds; an inexorable law which cannot be propitiated or moved by supplication, nor will a forgiveness of sins be conceded in its application. It will take its unerring course, and thus keep in harmony and adjustment nature's balance of work in the pilgrimage of life. Good causes will result in good effects and evil will produce evil.

Eastern Sages have emphasised the absolute necessity of a knowledge of this law for the guidance of life by its free agent, man. It is for him to choose to do good or evil. They have gone further in enumerating what is right and what is wrong, what is real and what is unreal for the conduct of life.

As a fruit presupposes a tree which produced the fruit, or as it suggests a blossom, a bud, and

finally a tree, so does an effect presuppose a cause. And karma, being the law of cause and effect as applied to life, gives a basis for conceiving of not only one life for an individual but many lives, without limitation. Or, to put it another way, as far as human thought could travel in space, which is illimitable to our imagination, so far would the life of an individual continue to go round the wheel of births, from one incarnation to another.

Karma is divided into three main sections, corresponding to the three principal stages of the pilgrimage of a soul (âtmâ) on earth, which are: birth, life-career, death. There is, therefore: 1) the karma attached to birth, which is called *Janaka Karma*; 2) karma attached to the career of life, or *Pravritti Karma*; and 3) the karma attached to death, or *Uppachchédéka Karma*. The life of a man, therefore, is thus covered by these three karmas. It is now our purpose to inquire into the cause of these three stages (birth, life-career, and death) in the pilgrimage of the soul, which are definite results in the working of karma.

The cause that brought about birth was due to the functioning of two pre-existing factors, which are called: a) *Dravvaya*, or substance or matter, b) *A-Dravvaya*, or non-matter. It will be noted that the distinction here is very finely put by Eastern Sages. *A-Dravvaya*, or non-matter, is called *Nâma-Dharma*, that is, a concept with a name but without form (*rupa*); the name-side is also finely put in contradistinction to *Dravvaya*—matter, and *A-Dravvaya*—without matter. The nearest English word equivalent to *A-Dravvaya*, I think, is Spirit. Therefore Spirit functioning

in matter produces a birth which is due to *Janaka Karma*.

The second cause of these three main divisions covers the life-period or career of the individual between birth and death. Its helper is *Janaka Karma*, or the birth-cause, either for good or for evil, and every incident connected with the life period is traced to a cause in a previous birth. Its unfinished karma plays an important part here, as in the case of accidents or physical pains and injuries in this life, and thus adjusts the balance in the law of life, giving the sufferer the only rational consolation—that he deserved it for some cruelty, injury or pain inflicted on somebody in his preceding life and is now adjusting nature's claims and making a clean balance-sheet. Thoughts, words and actions, deliberately generated, uttered and performed in one life, have their desired results in the next, carrying along with them their painful or pleasurable intents in the fruition of *Pravritti Karma*.

The karma which brings about death is the complement of the second karma, just mentioned. Death Karma is due to acts performed in previous births, such as destruction of life, directly or indirectly causing the death of any living thing, refusing or causing to refuse to maintain a life, refusing or causing to refuse food to maintain a life, etc. Its workings are manifold; they are all directed to causes which bring about destruction or non-support of life. These acts performed in a previous life are the causes which help the fruition of death karma. The question might be asked: "If, when walking, some animal, such as an insect, be unconsciously trodden upon and

killed, will such an act help the accumulation of death karma? The reply is found in this illustration. In a handful of grain there will be found barren and fruitful seeds; an unconscious act, such as treading on an insect and destroying its life, is a barren karmic seed. It will neither accumulate nor fructify.

Birth, life-career and death being now postulated, with birth and death as the two outstanding posts of life-career, we have the life of the individual as the field to work in and produce *Kusala* and *A-Kusala Karma*, or meritorious and non-meritorious karma.

We shall now consider for a moment two very important subjects in this section of the Grammar of Karma: they are, A) the division of the time-period of the fruition of karma, and B) the method of such fruition.

The period of fruition of karma is divided into four stages. They are:

1) *Dittadhamma Vedeniya*, or karma performed in one life and its results bearing fruit in that very same life.

2) *Upapagga Vedeniya*, or karma performed in one life and its results bearing fruit in the life just succeeding it.

3) *Aparapariya-Vedeniya*, or karma performed in one life and its results bearing fruit in any succeeding lives, without limitation as to time. In the first two periods there is a time limit.

4) *Ahosikamma*, or karma which has no time to bear fruits or results. This period applies to Arahats, Rishis, etc., who are on the threshold of Nirvâna.

The method of fruition of karma may be thus

explained: The Samsâra or the Wheel of Life moving in consciousness, a ripple is caused in that consciousness by either perception or contact. A void is thus created, and it is immediately filled up, as is natural, by something else, that is, by the thought produced by the perception or contact. After discrimination that thought is then fixed in the mind. This is the *first* act in the method of fruition of karma. The next stage of its growth in the field of karma is to fertilise it with the power of the will, and the thought produces a word or a concept for an action. This fruit is then matured with the help of good or bad intentions and it acts. Lastly there remains the net result or effect of a cause now fully developed. It began with a ripple in the consciousness, and by gradual stages of maturing it ends in karmic deed.

The order in time in the operation of karma is the next point we shall consider, or what sorts of karma are the first to take effect in the pilgrimage of the soul.

A) It is stated that *Yag-Garuka Karma*, or heavy karma of very serious import, takes the first place in operation in a man's life to produce results. There is nothing more heavy or serious than the deeds numerated under this heading.

Examples given are: murder of father or mother, creating schisms in the Order of Monks, and the rejection of Truth,—which are evil karmas of this type. The supreme acts of good karma are: the cultivation of virtues which are helpful to deepen spirituality, unceasing effort to obtain Initiation, constant meditation, control of the five senses, intellectual and spiritual living.

B) Karmas, good or evil, of a lesser degree than those enumerated above, and in respect of their

quantity or accumulated strength, take the second place in the order of operation. This is called *Yab-Bahula Karma*.

C) The third is called *Yada-Sana Karma*, or the last thought of the dying. It acts in precedence of all kinds of karma in the life-career. The necessity of a clean life and one full of meditation till the last is therefore enjoined. Dying thoughts, good or bad, take precedence in the operation of karma.

D) This class of karma is called *Kattath-ta*. It is generated among the weak intellects and the thoughtless minds, also in animals, and without regard to any circumstances to intensify their actions such karma operates indiscriminately. It is illustrated thus: You have a pocketful of coins of various values, mixed up, and also coins of gold and silver and copper, all thrown in together without any distinctive arrangement according to value. You put your hand into your pocket and you pull out a coin of any kind; you have then its corresponding value. Then in this manner *Kattath-ta Karma* operates.

The operation of this karma is illustrated thus: A farmer has a herd of cattle of all kinds,—young and old, lame and weak, etc. He pens his fold for the night and locks the door of the cattle-yard. He opens the door in the morning to take them to pasture: the one nearest to the door is the first animal to get out into the open. It may be a strong beast or a weak one.

A CREED

I hold that when a person dies

His soul returns again to earth;
Arrayed in some new flesh-disguise,

Another mother gives him birth.
With sturdier limbs and brighter brain
The old soul takes the road again.

Such is my own belief and trust;

This hand, this hand that holds the pen,
Has many a hundred times been dust

And turned, as dust, to dust again;
These eyes of mine have blinked and shone
In Thebes, in Troy, in Babylon.

All that I rightly think or do,

Or make, or spoil, or bless, or blast,
Is curse or blessing justly due

For sloth or effort in the past.
My life's a statement of the sum
Of vice indulged, or overcome.

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And as I wander on the roads

I shall be helped and healed and blessed;
Dear words shall cheer and be as goads

To urge to heights before unguessed.
My road shall be the road I made;
All that I gave shall be repaid.

So shall I fight, so shall I tread,

In this long war beneath the stars;
So shall a glory wreath my head,

So shall I faint and show the scars,
Until this case, this clogging mold,
Be smithied all to kingly gold.

John Masefield.

THE JOY OF THE BIRD MAN

Few people, casually glancing up at an aeroplane, would think that the sensations produced when flying would help the student of cosmic truths to understand more perfectly the theory of reincarnation. Most people only think of flying in the light of a young man's pastime, a sport confined to the daring youth who answered the Call, and joined one of the Flying Services during the Great War. But there are other types to whom flying will appeal: The poet, the artist and the reincarnationist.

Only those who have flown know the wonderful feeling when they went up for the first time, the feeling of joy, complete and overpowering, in finding themselves freed from the earth and soaring up like a bird, a captive no longer. Not only are the æsthetic emotions aroused, but a complete expansion of consciousness is obtained, and one's vibrations so raised as to make one feel capable of functioning on a much higher plane than under normal conditions. You climb up to a height of, say, four thousand feet, and, looking down, see all the things of the earth,—fields, trees, towns with their sky-scrapers,—all the things that seemed so big and majestic to you before, all these are laid out before you and now look small and insignificant.

If it is a fine day you can easily see a distance of fifty miles. Fifty miles! You thought that quite a long way, and yet, here is all the country that it embraces under you, for all the world like a patchwork quilt, the various patterns being produced by the variations in the country: green

fields, yellow cornfields, dark woods, white roads and rivers resembling bright bands of light. And seeing all this you marvel, marvel at the littleness of people's minds, of your own foolishness for ever thinking the earth was such a big place in the cosmos and that it was the beginning and the end of all things.

I look forward eagerly to the day when flying will be universal, because it can and will teach us all a great lesson, of the littleness of the everyday things we thought so big and the supreme and awful greatness of the universe itself.

A. Wilfrid Hulbert, R.A.F.



Death, so called, is but old matter dressed
In some new form. And in a varied vest
From tenement to tenement, though tossed,
The soul is still the same, the figure only lost:
And, as the softened wax new seals receives,
This face assumes, and that impression leaves,
Now called by one, now by another name,
The form is only changed, the wax is still the same.
Then, to be born is to begin to be
Some other thing we were not formerly.
That forms are changed, I grant; that nothing can
Continue in the figure it began.

Dryden's tr., Ovid's "Metamorphoses."

RITUAL HYMN, GRECIAN MYSTERIES

Thou God of Heaven and Hell, of land and sea,
Whose thunders dread the Olympus shake,
And whom the Genii fear, and Demons serve!
The Fates, stern and unbending for all else,
Obey thy sovereign will. Of all that live,
Immortal One, Thou art the sire.

When wrathful Thou dost speak, the entire world
Doth quake, the unchained winds in fury swell
The sea, and fearful darkness gathers round
The earth, and fiery storms do plow the vast
Expanse above! Yet art Thou wise and kind;
That mighty law, which rules the stars comes
forth

From Thee; and aye before Thy golden throne,
Unwearied stand those Holy Ones who do
Thy will, and bear Thy gifts to man. The bright
And glorious spring, adorned with brilliant hues,
And crowned with new-born flowers, and winter
swathed

In shining bands of ice, are, by Thy will
Created. All do come from Thee, springs, flowers,
Summer's joys, and autumn's golden fruit,—
To Thee, and Thee alone, we owe them all.

COMETS

I quote from an editorial which appeared in the *New York American* of February 2, 1919, under the caption, "The World is Big and Little."

It is an overwhelming, puzzling universe. Man, who calls himself earth's proud ruler, is one little atom in the whole big concern. Using his feeble spark of intelligence as he hurries from the cradle to the grave he studies everything: the finite through his microscope, and the infinite through his telescope.

He sees the ant running up and down in his little village, working, organising, with his servants, his fighting armies, his idle class waited upon by servants. He even sees this tiny ant creature owning other insects, the aphides, kept as slaves by the ants, who extract from them a sweet substance, as we get milk from our cows.

Man cannot understand the brain of this tiny creature that works at his feet.

He drops his microscope for his telescope and looks at the great stars sailing through space with their planets.

Man is as much bewildered, puzzled and baffled by the intelligence of the ant in the garden path as by the purpose that carries a flaming comet through space.

He knows that the comet returns in its season, as surely as the birds come back from the South. And this is all he knows.

But man goes forward. He was creeping with his oxcart only yesterday. Then he had his rushing steam-engine, then his swift automobile, now he flies through the air and talks across the ocean.

Soon he will talk to the other planets, put his own house in order, a matter of a few centuries more or less. Then he will begin to live, to enjoy himself and really study.

Meanwhile use your mind. Contemplate the bigness of the world as you look at the stars in the night.

Use your brain. It is all that you have worth while.

Yes, *Use your brain!* Do not be baffled by "the purpose that carries a flaming comet through

space." Use your brain. Do not conclude that although scientists may say so, the periodicity of their return is all that man knows about comets. Use your brain, and you may learn something about these celestial visitors even if you are not a scientist.

Some of the problems that have baffled astronomers regarding comets, are the still authoritatively unsettled questions as to the solidity or gaseousness of their heads, and the composition of their tails. As recently as February 9, 1919, one of our well known and popular scientists had an article in a New York paper in which he said that a comet, to have a tail, "must be not a single solid body, but a mass of clashing particles, from which, under the influence of the sun's electric forces, streams of luminous haze are swept off to fall into train behind the rushing head of the comet."

How absolutely erroneous and inconsistent this statement is will be immediately seen by those who know of the fact that tails of comets only trail behind on the comet's approach. Tails always point away from the sun, and on departure of a comet into the depths of space, the tail precedes the comet and could therefore not consist of a luminous haze swept off the rushing head to fall into train behind.

When Halley's comet was approaching in 1910, scientists created much uneasiness by declaring that the comet's tail would sweep the earth, and that it was composed of a deadly gas which might snuff out our lives; not all agreed with this, but none could offer anything positive in opposition to the cyanogen gas theory, and the fear that

some evil might befall was not wholly removed.

Observations made of comets *seem* to show that they are not solid. Halley's comet crossing the sun on May 18, 1910, observed from Mount Washington, Los Angeles, showed nothing except a cold, yellow color; that is to say, no transit was seen, which is supposed to prove that the comet is not solid.

Now, this very observation of a cold yellow color during the transit, proves conclusively that comets are solid; that they are in an intense state of incandescence through the tremendous speed with which they travel, thereby giving out a strong light of their own; and that, by reason of this light, no transit is noticed when this incandescent body passes across the face of the sun, but only a diminished glow of the sun caused by the comet's shadow, which is projected toward the earth, and which, being illuminated by the comet's own light is not noticeable to the eye except as it makes the sunlight appear cold and yellow.

This little fact, *that comets shine by their own light*, has been overlooked by the astronomers in making their deductions. The planet Venus has no light of its own, yet is very bright when we see it illuminated by sunlight, but when it crosses the face of the sun its dark side is turned toward us, and we see the transit as a little black spot crossing the face of the sun. This little black spot is what they were looking for when Halley's comet crossed the sun, but as the comet had light of its own, it had no dark side to turn toward us, and although it did project a sunlight shadow, this shadow was illuminated by the comet's shine

so that it failed to show as a black spot, and was not visible to us except as a slightly diminished glow of the sun.

Comets actually have no tails. This phenomenon is simply an illumination by the comet itself, of its own shadow cast in space. That is to say, the incandescent comet, passing through swarms of cosmic dust floating in space, illuminates all the myriads of particles which lie in the path of its shadow, giving them a gentle luminosity which makes them visible to us, and gives the comet's shadow the semblance of a hazy, luminous tail. Therefore, it is only because comets are self-luminous solid bodies, and can illuminate the particles floating in their shadows, that they appear to have tails.

The proof of this is found in the fact that comets' tails always point away from the sun. No matter what the position of the comet, the tail always points in the direction in which the comet's sunlight shadow is projected. This being a positive fact, can a rational mind accept the theory that comets' tails are gaseous, or fiery, particles, or luminous haze swept from rushing heads, and millions of miles in length, which can be trailed behind when the comet approaches, and then swung around the sun radially and pushed ahead on the comet's departure? But there is no such difficulty with the comet's shadow: that does trail behind on approach, swings around the sun radially, and precedes the comet on departure; nor is it difficult for the incandescent comet to give luminosity to that shadow in the manner before described, it having an abundance of light of its own for the purpose.

Do I hear some brother ask: What has all this to do with reincarnation? It has this to do with it. We may be reincarnated many times and never make real effort to rise out of our superstitions and vague beliefs. There is only one true way to rise into vital knowledge, and that is to acquire an understanding of fundamentals, and the fundamental of fundamentals is the universe, and particularly for us, the solar system within which we live and of which we are a minute part.

I trust that this little article, and others to follow, will be of some aid to my brethren in karma, and will stimulate them to try to solve nature's problems for themselves so as to get a clear understanding of cosmic matters; it is a great help in evolution, and no man should consider the study beyond him.

Do not allow yourself to think and feel that only trained astronomers have the right to interpret cosmic phenomena. These are sometimes blinded by accepted theories that are erroneous, and retard their progress by trying to square everything with them. The study of the universe is an open field, free for all, and brings great reward when once we get a clear understanding of the wonders it reveals.

Use your brain. It is the most valuable tool you have.

William W. Weitling.

LOOK FOR THE GOOD

Look for the good in man,
Look for the fine in life,
Look for the noble plan
Back of all bitter strife.

Open your eyes to worth,
There is so much to praise
Here on this good old earth,
Why tread the scoffer's ways?

Why seek the mean and small?
Why pry about for flaws,
Pecking at one and all,
Just as the silly daws.

Look for big deeds and kind,
Look for the fair and true,
Keep not a narrow mind,
Scorning what others do.

No one is wholly bad,
No one is wholly good;
Each one could make us glad
If we but understood.

There is so much that's fine,
Worthy and splendid here,
Seldom we ought to whine,
Never ought we to sneer.

Detroit Free Press.

THE THIRD ROOM

A wise man once said: "Man is an abode of three chambers: there is the outer hall, where casual callers are received; there is the inner reception room where friends are welcomed and pass hours in friendly intercourse; and there is the secret, innermost apartment, where no foot, however near and dear, may ever tread, when the man sits with his own soul. None else may know how it is furnished, whether it is well appointed or squalid, whether it is bright or gloomy, garish or modest."

I rather like this fanciful idea of the wise man, because it is fairly true, but I wonder how many of us really ourselves know what that "secret, innermost apartment" is, whether it is a well furnished place, full of beautiful things made by the labour of our own self-sacrifice, or just an untidy lumber room, so untidy that even the owner of the room doesn't really know what it contains.

Sometimes when a fit of gloom or thoughtfulness comes over us, or perhaps our memory is awakened by the sight of some forgotten thing dear to us in the past: then do we open the door of that third room and take a cautious peep.

If we happen to be busy with the little petty worldly duties which we think are so very important, then it is peep and nothing more, but if we have freed ourselves for the moment of such silly notions we go right in and close the door.

Then we look around and find that there are quite a number of "thought pictures" lying about, in act we'd quite forgotten some of them. After turning them about and looking them over we

wonder why on earth we hadn't brought them forth from their hiding place and shown them to our friends, our fellow workers and to the world.

Look at that splendid thought picture of ours, the result of an article we wrote for the cause of Woman Suffrage! It would have made a stir, no doubt, had we possessed the moral courage to exhibit it, but Jones, who is so worldly wise, said it was "all bosh," in fact, he was so amused at our enthusiasm that we hurriedly put it away and tried to think rationally and be "sensible" like Jones. Altogether there are quite a heap of pictures in that third room of ours, only, like the first, they are all unfinished.

Say, is your third room like that, or is it a splendid store room of ideas, where you create things worth while, and bring them right out and give them to the world, instead of leaving them half completed, to sink slowly into the mists of Forgotten Things?

And it is up to us, whether we make use of this wonderful store-room of ours, of all the possibilities it affords us, both as a work-room, where things more beautiful than have ever been seen in the world may be created, and as a sanctuary where we may retire and rest, away from the so-called cares of the world.

But there's something we must learn before we can hope really to put our "third room" in proper order, and that is *self-analysis*.

And there's another thing we must learn before we can finish our pictures right off, regardless of all the worldly Joneses and their opinions and that is *concentration*.

A. Wilfrid Hulbert, R.A.F.

WORLD PERILS OF THE HOUR

If we did not know that the world-plan is sustained by insuperable Powers we might have grave uneasiness for the state of the world. No thoughtful man can doubt the critical nature of the hour. With the world life torn, bleeding and weeping and the nations doubting the security of the morrow what could be more disquieting than the lapsing of interest in the world league that we see to-day?

What a robust picture we viewed when a few months ago, the allies' millions of soldiers and hundreds of war-ships were ready to give the *coup de grace* to the beaten enemy. Then the unity of purpose and of feeling seemed perfect. To-day, with some greed for the material benefits of victory, with political discussions harrying their domestic leaders and with much real concern for the security of to-morrow, the victorious coalition stands weakened before the fallen enemy, uncertain how to reconcile greed, apprehension and idealism in a plan for the future that will prevent the central powers striking again the cis-Alpine peninsulas with their superior numbers and at the same time avoid the engendering of hatreds that must find new expression in warfare perhaps after our own generation has been gathered to the slain.

In the agony of the last hours of battling Wisdom said, "Oh let us fight, even in our brothers' blood, until we can make a peace of justice, based in power of combined interest and affection of arms that will stop human warfare forever." And now we see the Prime Minister of England rush-

ing home to placate his constituents for compromises to which he has had to yield, and the American President about to return for extended speech-making before the electors of the Senate.

We complain of the apathy of the peoples composing the allied nations towards the permanent organization that the world needs to maintain peace. They seem in danger of failing to act upon the crucial item of business for the moment, which is the formation of such a union as will entirely dominate international relations of the future, in so far as concerns the purely axiomatic principles of the rights of man. So quickly men forget the wrong of yesterday and so easily they yield to the calmative soothing of proffered immediate advantage.

The brotherhood of man, the brotherhood of nations, the responsibility of the strong man for the weak, oppressed man, and the obligation of the powerful and righteous nation to maintain the fundamental rights of the endangered small nation—these are the new principles that the world must now accept.

Let all men who comprehend give aid to keep the world roused to its mighty opportunity and duty!

W. V-H.



FATE AND LUCK

It would be most interesting to take a census of men's opinions as to the reality of fate. Probably the vast majority of men would admit that they believe in something like fate.

What is fate? We may define it as that which at times forces men to undergo experiences which they have not caused or deserved. Thus fate is regarded as a force from the outside world, sometimes acting upon men against their wills and compelling them to submit. And luck is likewise something which brings to men uncaused and undeserved results but which are desirable and produce happiness. It has been cynically said that when an apparently undeserved misfortune comes to a man he will blame an outside cause for it, but when fortune smiles upon him he will ascribe it to his own skill, efforts and deserts.

Surely all men of experience have met with happenings which they could not explain as the results of their own course of actions. Such experiences may all be ascribed to that power outside man which is called fate. This hypothetical power may be regarded as accountable for all events uncaused by men; in other words fate may include the "lucky" events just as much as those which are undesired.

But is there really such a power? Are men at times subjected to experiences that are wholly undeserved? In other words, is there injustice in the workings of the universe?

The materialist who follows his cramping philosophy logically to the bitter end can not avoid the painful conclusion that there is very much

injustice in life. What else but injustice is it for millions of human souls to come to life in unfortunate surroundings, to say nothing about the many tragedies which envelop men of maturer age in their invisible but powerful bonds? The best that the materialist can do is to trust that some of his efforts will bear fruit, for many of them plainly come to naught. The materialist's view of life is small and not one of hope. However, he does not blame any other intelligent Power for subjecting him to injustice, and he does not ask for anything that he has not earned. The fate which he recognises is due to the imperfection of nature and the rigidity of her laws.

The pious religionist would probably not admit the existence of any irresponsible non-human force. For him the experiences which happened undeservedly are the work of God, whose motives he dare not question. He allows himself the liberty of praying to this unseen power for relief, but he does not feel that he has the right to criticise. For the wrongs done by himself and left unrighted he hopes for pardon; for the ills that he suffered undeservedly he expects rewards in heaven. He expects to get, but not to give.

The ordinary man of good sense might say: "It is plainly true that this world is one of order and law. But I have only learned a small part of the laws of nature. There is much that I do not understand and that unknown part is often influencing my work and frustrating my plans. I recognise that I have some small powers and responsibilities, but there are vaster powers in the universe which are active and of which I do not know whether they are guided by intelligence

toward moral ends or not. Sometimes these unknown influences seem to be quite irresponsible; sometimes they appear to be guided by beings who have some regard for human welfare. On the whole it seems that good men have happier lives than those who do evil deeds, but their joy in life is probably largely to be accounted for by their good deeds resulting in happy events, just as the evil things done by others result in unhappiness and pain. Therefore I recognise fate but do not know how to explain it."

It is the reincarnationist alone who can supply the true view of fate. The well-known law of cause and effect is not only universally true in visible nature but it is true for the larger realms of nature which are invisible. There is law and order not only in the physical world but in the world of feelings and emotions and also in the world of mind and thought. If the man has met with undeserved misfortune in his present life, it means that in some former life he has himself done those things whose results have returned to him in the shape of the misfortune. Nothing ever happens entirely undeservedly.

The reincarnationist usually does not remember his past lives any more than other men; so he also experiences many things which he can not account for. From the point of view of the present life he would regard them as undeserved and uncaused by himself. But he says to himself: "What is coming to me must have gone out from me,—I am simply reaping what I have sown in the past. I will do the best I can and know to prevent misfortune from striking me, but if in spite of all my efforts it will strike me anyhow,

then I will say that that particular debt of mine has been paid."

Therefore while there is still fate for the one who knows about reincarnation, it is not a cruel fate imposed upon him without cause. He recognises, in principle if not in actual detail, that whatever fate may have in store for him has been caused or generated by himself. He has made his own fate; once it was in his power to do or not to do; he *did* and thereby created his fate or karma. In this life he is continually acting and many of his actions do not work out fully and justly: there must therefore exist some energies in the world which represent unexhausted karma. These energies are the reactions which will balance the corresponding actions; they will come back to the man sometime in the future. If they return and react upon him in the present life he may recognise them as caused by himself. If they return in a future life the man will usually be ignorant of them and call them "fate." In either case the reincarnationist will not blame nature, but take whatever comes to him as his very own. The Law is always good, for only through karma can man be liberated from the bonds of karma.

C. S.



WHAT OF THE TURK?

Now that the Treaty of Peace with Germany has been published, there is some wonder as to the fate of the other powers which so rashly allowed themselves to be used as tools in the Great War, and particularly what will become of the Turkish nation. Doubtless the terms will be severe. It may be that Turkish rule will be restricted to a part of Turkey in Asia .

The world commonly refuses to see good qualities in the Turks. They came as barbarians from the wilds of Scythia. They were illiterate, idolatrous, cruel, trained to pillage and destroy, to live on wealth gained by others, and their morals were very crude and low.

But that the Turk has some good qualities and hereditary genius cannot be doubted. Consider the enormous energy which this race has shown. It conquered Persia, Mesopotamia, Syria, Asia Minor, and a large part of Europe. At one time the Turks threatened the very life of the Christian civilisation; and let it not be forgotten that it was the Hungarians who saved Europe from being completely overrun by the Turks.

What might not this fierce energy of the Turks accomplish, could it once be guided into helpful channels of world-service?

Perhaps Providence has some force of good karma yet to use in setting the Turks on the road to a place among civilised peoples.

C. S.